

THE SHAKER MANIFESTO.

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No. 1.

SPREAD THE LIGHT.

CECELIA DEVYR.

Zion's watchmen are not sleeping,
Read the record that they write;
Of the vigils they are keeping
As they watch the coming light.
They are blessed with revelation,
Standing in their robes of white;
God reveals to them salvation,
As He gives the day its light.
And He calls the high and lowly
To come forward in their might;
Not with weapons, all unholy,
But with banners of the light.
In the anguish-freighted ages—
When the race was wrapped in night—
Prophets, Seers, Martyrs, Sages,
Saw afar the dawning light.

For its coming are you ready?
Can we all in strength unite?
And with purpose brave and steady,
Hail the day and spread the light?
You, whose heart can feel an error,
Or a wrong however slight,
Let your brother be a sharer,
Show it up, and spread the light.
O, the wars, the desolations,—
Famines, ignorance and blight,
That have cursed and crushed the nations,
Just because they lacked the light.

You, whose soul hath comprehension,
Of the wrongs of giant might,
Let your knowledge have extension—
Agitate—and spread the light.
You, whose place is at the altar,
God will keep you in His sight;

*Do your duty, do not falter,
Draw from Heaven, and spread the light.*

Have the few benumbed the masses,
With the fumes that blind and blight?
Let the sunlight on the gases,
They will vanish in the light.
Though the nightmare dream that bound
them,
Still may press the victim's sight,
And the dawning light confound them,
They will weaken, spread the light.

Who hath hands so rough, so hardened,
Or so tender, soft and white,
That they think they will be pardoned,
If they fail to spread the light?
Are there hidden in the mountain,
Sparkling waters pure and bright?
Scoop a channel from the fountain,
And the stream will carry light.

Gleaming word, or publication,
That will clear the mental sight,
Push it into circulation—
Send it forth to spread the light—
And if strangers, friends, or neighbors,
Toil in earnest for the right,
Speak their names, proclaim their labors,
Aid their efforts—spread the light.

Let a cry against oppression,
Rise from valley, plain, and height;
Let the vanguard of progression
Break the clouds, and spread the light.
As a watchword of a nation—
Struggling for the cause of Right,
As the first hope of salvation,
God commands it: **SPREAD THE LIGHT.**

Mt. Lebanon, N. Y.

THE LIVING CHRIST.

G. B. AVERY.

The English word "*Christ*" appears to have been derived from the Greek word "*Christos*," — *anointed*; and this is a derivation from the word "*chrío*," — to anoint. Whether Christians have properly or improperly applied this term to Jesus, it is thus used in their Scriptures. "*Jesus*" means *Saviour*, hence—Christ Jesus is made to mean "*Anointed Saviour*." Thus the Spirit of Christ would truly mean, the spirit of him who was anointed—Christ Jesus. This anointing, received of the Father, by Jesus, made him "One with the Father;" and the same received by Christ's followers made them one with Jesus Christ, as he was one with the Father; thus constituting them Christs, with Jesus, who was the Living Christ.

In reply then to the oft repeated question "What is the Shaker Theology concerning Christ, and what do Shakers teach their children on this subject? We answer:

(1) Shaker theology teaches that Jesus, abstractly considered, aside from his baptism, and when born of Mary, was not the Christ, nor Christ Jesus.

(2) He became Christ by a spiritual baptism of the Father, God, constituting him the heavenly "*Bridegroom*." This baptism caused Jesus to be born again, of the spirit of God; by this baptism he became "A creature" of the resurrection order; and *in this order*, "The first born of every creature;" "The first born among many brethren;" "The Elder Brother." In this capacity he was the Christ of his day, or Master. "One is your Master, even Christ, and all ye are brethren."

(3) We teach our children that Jesus, when born of Mary, was not possessed of the nature of angels; that "he took not on him the nature of angels, but the seed of Abraham, wherefore it became him—Jesus—to be tempted in all points like unto his brethren" of the seed of Abraham, meaning children of this world.

(4) That Jesus, in order to become Christ, had to be born again of the spirit of his

Heavenly Father—into a spiritual Resurrection Order—a "*New Creation*"—thus making Jesus "*a New Creature*," "*a quickening Spirit*," "*The Lord from Heaven*," "*The Second Adam*." He was now constituted Christ Jesus (*i. e.*) the anointed Jesus. This anointing, Jesus being true to his mission, he has never lost; hence he is still the "*Christ Jesus*"—the "*Anointed Saviour*."

(5) That Jesus, and all his faithful followers who crucify and overcome the world—the generative worldly life in themselves, as Jesus set the example, and thus become harvested from the world, as Jesus was—become eunuchs, spiritually, for the "*Kingdom of Heaven's sake*," constitute the Christ Order now manifested on the earth, and to all the souls of men, both in this and in the spirit world; and yet, that this Order was not completed in the dispensation of Christ's first appearing.

(6) Christ Jesus, and his faithful followers, constituting the true Christ Order, were for ages lost from the earth; but Jesus and his true disciples maintained it in the spirit world, and constituted still the one true body of the Christ.

(7) The John Baptist unction, or forerunning spirit began to be manifested on earth the second time, in the latter part of the seventeenth century, in Vivarais, France, extended into England in the early part of the eighteenth century, and, about the middle of this century the revival of the manifestation of the Christ Spirit, an unction from the Motherhood of God, began to be poured out upon a little band of united souls in England, headed, for a time, by James and Jane Wardley. Of this unction, Ann Lee at length became baptised, and eventually received the acknowledged, leading gift, as the "*Elder Sister of many Sisters in the Christ Order*,"—as Jesus became the "*Elder Brother*" of many brethren, thus she became the anointed Bride, for which Jesus, the anointed Bridegroom, waited. And spoken in its collective or united capacity,—Jesus Christ and his *true* church, and Ann Lee, and her *true* church—constitute the manifest Christ Body, being "*one*" in spirit as Bridegroom and Bride. Thus it is

that the Apostle John saw the church as the Bride of Christ, which should be manifested in the dispensation of Christ's Second Appearing; the first Christian Church revealing the Fatherhood of God, the second, the Motherhood of God. This church is Christ now made manifest on earth; the true followers of Christ Jesus are "one" with him as he is "one" with the Father. In like oneness is the Bridal Christ Church, united with the Mother in God.

[The following reasonings, by our revered Elder Evans, are ideas peculiar to him, and with all the truths they may contain, are not yet the accepted ideas of the leading authorities of Shakerdom. It may be that we have not yet sufficiently progressed to make their adoption orthodox, but at present, but little is known among us of a Christ sphere or heavens; nor of the pre-existence of Christ; nor whether there are three, seven or eleven heavens; nor of tutelary divinities for this or other worlds. We therefore present the Elder's opinions that any who choose to adopt them may do so, while we are still content to find a sufficiency of theological food in the simplicity of Jesus' life and testimony.]

Ed.

PRE-EXISTENCE OF CHRIST.

F. W. EVANS.

Some object that this is a Gnostic idea. Taking Webster's definition of Gnostic, I do not see why it may not be a true idea. "All natures, intellectual, intelligible, and material, are derived, by successive emanations, from the infinite fountain of Deity; these successive emanations are termed eons." Is it not so? All agree that God is the Creator. This merely aims to explain the mode of creation. If Jesus was, born a natural man — a Jew, and when between thirty and forty years of age, became a Christian, is it not quite as proper to say Jesus *was* the Christ, as to say Jesus *is* the Christ.

Was not Jesus the first Christian man, and Ann Lee the first Christian woman? Were they not both baptized with pre-existing Christ Spirit? Does not that idea leave other nations beside the Jews as Christian, and other races as recipient of the Christ Spirit? And further, could not a pre-existing Christ Spirit be a Saviour — a resurrection

power — to the intelligent inhabitants of other globes? If Christ be not pre-existent, whence came the spirit in the form of a dove that lit upon Jesus, and who, and what was that dove, if not "a foreign spirit?" We say the President of the United States is over all the realm, and is omnipresent, in that the United States laws extend to the remotest boundaries, and go with each citizen to the ends of the earth — but the man, Hayes, lives and resides in the capital of the nation. By his agents, commissioned and clothed with his authority, all the functions of government are performed. And thus we say, God is Spirit, a Supreme Being, existing in the God element, as Hayes exists in Washington. And yet we say God is omnipresent, omniscient and all good; that all things are in God; they are in the God element; and God rules and governs, by His agents and officials, in all creation. The affairs of a race — a nation — a society — an individual — a sparrow — of this and all inhabited globes, are directed by the spirit of Deity, through rulers of his selection and appointment. One is Ruler — a tutelary Deity — of a race. Another, of a globe, with their subordinates, powers and principalities — Gods many and Lords many. Jackson says: "God is the great Father (and Mother) spirit of all spirits — the great type of whom all other spirits are but indications and corresponding organizations — the Creator, Sustainer — Father and Mother of all." Kiddle says: "Man must, in spirit and from his heart, or the depths of his spiritual being, go to God in prayer, or the holy angels, who do the will of God, cannot visit him and assist him. He prays to God because it is only by God's will he can be aided, and then the aid comes from God, through His ministering spirits who bring it — thus His attributes are described as personal — Love, Mercy, Wisdom, heedfulness to prayer." All these imply personality, either of primary or secondary beings.

If God be dual — Father and Mother — the first emanation, we will suppose to be a materialization of the spirit world, or sphere, by some termed the Christ sphere, or Heaven. Its inhabitants may be as Gods and Goddesses, who are sent as ministering

spirits. By them worlds are made — visible and invisible.

We will then assume this sphere to be the fountain of inspiration to the Prophetic or Resurrection order of men and women, in all worlds, who speak as they are moved upon by holy, Christ Spirits.

When we admit that there is a third heaven, reached unto by Paul and Swedenborg, we admit gradations from earth to Deity; and if there be higher and lower orders of being, there must be one nearest to Deity, and that one could but be a Mediatorial Order to all others.

Is there any sphere beneath the earth sphere, or above the Christ Heavens? Are we necessarily limited to the precise degree of knowledge that those before us have attained unto in spiritual things? "The spirit searcheth all things, yea even the deep things of God." If Paul had knowledge of these, why may not we have knowledge of seven heavens? If Jesus not only *was*, but *is* the Christ, except Jesus be in us, then are we reprobates, which is an awkward saying that we would avoid using.

"PRETENSIANA."

In the days of spiritual manifestations among the Shakers, when the Eternal Parents bowed the Heavens and came down to give humanity a lift to higher forms of thought and action, the Eternal Father said to us:

"Salvation is comparatively cheap. It can be obtained by honest confession and obedience to the order of the gospel. But to enter the mansions of my Eternal Brightness, will cost the soul all the sufferings it can possibly endure."

At any — at all costs — I'm in for the mansions of Eternal Brightness.

"I'll kiss the rod that's sent of God,
(The rods are not all smooth either.)
Be patient, meek and humble,
No heavy stroke shall me provoke,
To murmur, fret, nor grumble."

And when liberated from all lower influences; when I can ascend to the Good — the True — the Beautiful; standing upright before the Burning Throne of God in my own

soul, with naught to offend in all the "Holy Mountain," in the mansions of Eternal Brightness, with kindred souls, my dear, gospel relations, like kindred drops will mingle into one, be all one; sisters and brothers, I'll own 'tis cheap enough. Amen! Hallelujah!

WORLDLY MIGHT VS. CHRISTIAN RIGHT.

CHAUNCEY DIBBLE.

Man as an unregenerate, selfish being, has a right to control the necessities of his fellows by the same law that the stronger and more cunning animals prey upon the weaker.

When the stronger has captured the weaker, all seem to regard it as his justly earned prey. Custom acknowledges one's right to defraud his poor neighbor if he has the advantages to do so lawfully and fashionably, and but little thought is given how he came by those advantages. Law takes but little cognizance of real merit, but that which is most powerful holds the strongest grip, and gets the most money, and whether exercised by the professor of religion or the profane, he it is that rides luxuriously upon the backs of the weary poor, and prostitutes his brother as a menial slave. How many thousands are now suffering in tantalized conditions, and without means of redress, for want of that which has been cruelly wrung from them by those, who for years, had consumed upon their persons, appetites and lusts, immense sums of the earnings and the just dues of the poor and needy!

Among those who make the loudest profession of Christian equality this spirit of selfishness and grasping prevails most disgracefully.

Religious and speculative power combined is used to corrupt the ballot-box, thereby causing laws to be enacted to favor their own monopoly; thus depriving the poor of their God-given rights. For what purpose is the Christian profession, if such can live on in the same element of selfish worldliness?

What better than the heathen if the whole life is spent in selfish pursuits at the expense of others' toils?

Are such the appointed stewards of God's earthly blessings, unto whom the laboring classes should look with reverence? Are not such usurpers? Drones whom society should cast out? Oh, for more Primitive Christianity! Such as Jesus and the Apostles *taught and lived!* Equality and love, peace and good-will. That bond of union, which unites soul to soul in one common brotherhood to feel the woes of the afflicted, and to share the blessings of all God's goodness to men.

WHAT THE SHAKERS DO BELIEVE.

ELIZABETH A. KIDD.

It has been asserted, that the Shakers do not believe in the efficacy of Jesus' blood—shed upon Calvary. This is very true, as far as it pertains to the washing away of the sins of any soul.

But we do believe, *that by an honest confession of sin, in the presence of living witnesses (who have by confession and repentance been made worthy to be such), forgiveness can be, and is found.* Confession of sin, and a repentance which means to "go and sin no more," are the provisions that under the Shaker gospel are "the power of God unto salvation from sin."

We believe Jesus "worked out" His salvation; and as *He did this*, so must we.

We believe He was born with the same nature which we possess—inclined to estrangement from God, but he took up His cross against His lustful, fleshly nature, and overcame all temptations to be less than a Christian. Doing thus, He was the first to be baptized with the unction of the Christ—became the first Christian, and a model for all Christians.

The Shakers believe in rising above all relations belonging to the flesh, and entering into bonds of spiritual brotherhood and sisterhood. I am very young, both in years and in privilege among this people, but this is what I have been taught to believe; and in this belief, accompanied by submission to its demands, I find salvation from sin every day.

Mount Lebanon, N. Y.

AMONG THE SHAKERS.

I.

Long before I had any idea of visiting or living in the same country with the Shakers I read of them, as most others do, as curious specimens of human fanaticism; but Communism was with me a far-off subject with which I had no connection. My first acquaintance with it was made at the house of a gentleman in England, who prided himself upon his progressive ideas, and who held meetings every week to consider the subject, which meetings I was induced, though against my wishes, to attend. The gentleman of whom I have spoken is a short-hand reporter, familiar with the newspapers, and a great reader, but it always seemed to me of very weak character. He was a believer in anti-vaccination, a vegetarian, and applied the most rigid rules to his diet, though his tastes and appetite were evidently in a contrary direction. But in spite of all his precautions, or perhaps on account of them, it would be hard to imagine a more dyspeptic looking man. Perhaps in this country he would have been a strong Grahamite, for he had a mill to grind his own flour so as to get it of the desired quality; the product of which was some of the hardest, stoniest, most indigestible looking biscuits that could be seen. He was, no doubt, a well-meaning man, but I can scarcely ever hear or think of Communism without thinking of him, and of all the stiffness, oddity, and "unsociability" which he seemed to represent. He in no ways advanced my views upon that subject, and I was glad to get away from it.

But though I would gladly have had this subject buried it seems to have thrust itself upon my notice strangely in after years. We had not been in America long before we got accidentally into a Shaker settlement, and had reason for hiring a house of them. We became well acquainted with them, and they seemed well pleased to have us visit them. But I soon found, to my surprise, that they looked upon us as possible converts. I tried to undeceive them, so far at least as I was concerned, by explaining my

own belief, and finding portions of Scripture contradictory to those which they brought forward. They evidently liked to talk with us, however, and would often send down their carriage for us to spend an evening with them in discussing the various points of their belief. These evening meetings were times of intense enjoyment, for the Elder of the Family which we visited was a man of rare social qualities, a man of good speaking ability, a fine story-teller, fond of argument, and well posted in all the grounds of his belief, and of such a hospitable, genial nature as to make every one at home with him at once.

These meetings imposed upon us the obligations of studying the subject of Shakerism, so that we might have some reasonable objections. It is easy to feel as if one knew better than to believe the principles of the Shakers to be true; but it is not so easy as one thinks to find arguments to successfully oppose them, if we wish to do them justice; and so I found, when I began to consider their arguments, that they had far more truth upon their side than I had thought was possible, however some of these truths may have been perverted by ignorance and superstition.

Although the Shakers may be looked upon as one of the best examples of successful Communism, it always seemed to me that Communism was with them an incidental rather than a fundamental doctrine. They did not begin by teaching Communism. There seems to be no evidence of any Communistic theories in the days of Ann Lee, their founder. They had a new religion, and Communism was found to be the best means of presenting it. Their religion struck at the roots of family life, and left them dependent upon one another. They acknowledged no husband or wife, no father or mother but God; consequently, they were all brothers and sisters to one another—united, as the followers of a persecuted religion always are, with their union made still stronger by the dissolution of family ties. People who had houses and lands gave them up for the good of the whole, and they all looked forward to the speedy coming of the Kingdom of Heaven on earth. The estab-

lishment of Communism amongst them seems to have been only the following out of the acts and wishes of the members themselves, rather than any doctrine which was forced upon them; and although they advocate Communism now, and speak of it as a better way of living, they do not appear to insist upon that feature so much as they do upon certain others; and it is a fact that will be noticed by all readers on this subject, that those communities never have succeeded which have started with Communistic theories for their basis. The successful Communities have always had something more potent than this to keep them together. It has been a bond of common faith and feeling, rather than the distribution of material benefits; and this speaks well for human nature, showing that people are not really so much actuated by a love of common property as by a love of common sympathies.

(To be Continued.)

TEAR OFF THE MASK.

GILES B. AVERY.

One beautiful morning in October, when nature was dressed in her chameleon robes of enchantment, before the morning beams had opened upon us from the eastern horizon, or the sounds of busy feet were heard, a panorama of literature, or map of letters was spread before our vision; words, names of persons, principles, habits, records of life's deeds, also mock professions were spread before us, and carved, into apparently oaken tables, a half inch deep. We looked at the beautiful carving, the delicate designs, the rich substantial tablets and admired. A voice we heard: "*Tear off the mask!*" for 'neath it lies the actual record of life, and these inscriptions, which appear so substantial, carved in oak, are a superficial cheat." We then began to remove this splendid carving in this heavy oaken veneering, when there appeared a spiritual tablet of what seemed to be a table of light, and on its surface which was as smooth as a sea of glass, were engraven records in clean-cut letters, fine and delicate, as if engravings on steel; these recorded the true history of the

children of men, the inhabitants of this lower world. Here were to be read *the motives that prompted life's deeds*, which oft times betrayed a wicked intent, to an *apparently* good deed, as a heaped measure, in too shallow a dish; at other times, a good motive to an *apparently* evil deed, as a *truth told* in simplicity against an apparent benefactor.

Lives, to the memory of which costly monuments have been erected as honorary mementoes on the tablets of fame, are often by this spiritual record of truth, on the beams of light, shown to have another side, not "all glorious within" like the prophetic "king's daughter," but sometimes foul with disease of gnawing condemnation, the fruit of broken laws of God, relative to the development and preservation of the life and loveliness of body, soul and spirit. According to this record there is a widespread effort in human transactions to deceive, to make a show of solidity, beauty and unreal utility, as it were a testimony or advertisement carved in oak, with elaborate and enchanting designs, where the clean cut history on the naked tablet of light and truth would reveal shaminess and worthlessness! Deceit seeing honesty honorable and valuable, steals her livery.

The artist puts upon his handicraft productions of clay, wood or iron, an enamel of bronze, silver or gold; as deception, the cabinet maker dresses his furniture of pine or whitewood with a veneering of bay wood, mahogany or rosewood; the manufacturer dresses his silks with size to give them weight and lustre; his broadcloths in shoddy to give them bulk; his paper collars with stamps of thread, imitating cloth; his India rubber is adulterated with glue and molasses; his turtle shell combs are clarified, mottled glue; his leather trunk covers are scotched papers; his deer skins are sheep's pelts; and his goat skin moroccos, lamb skins. The grocer calls to his clerk on the eve of parting for prayer meeting, with "John, have you sanded the sugar? Certainly! Have you watered the raisins? To be sure! Have you wet the tobacco and sponges? Even so! Have you mixed peas with the coffee? I have! Have you put meal with the ginger? Truly. Have you mixed the teas? Verily!

Well, then come to prayers." The merchant then gives 11 for a dozen, 34 inches for a yard, and 23 quires for a ream; he shrinks the bale at both ends. The farmer drives up the bottom of the measure and gives thus 30 quarts for a bushel, sells chalk and water for milk, puts a selection of best apples or potatoes on top of the barrel, and cobble stones in the hay bale, and in the beeswax cake. The chemist and druggist adulterate every thing by which gains can be made. And yet these pious so-called Christian professors read their bibles where God, through Moses, is made to say: "Thou shalt not commit adultery!" Thus, children from earliest memory are *associated with*, and often *trained to* deception, and learn to look upon society as a cheat, and religious pretensions as mockery.

Yet these people put money into brick, stone or wooden sanctuaries as though it thus purchased their salvation! Men build churches Babel high, and upon their spires, towering to the misty zenith poise the symbol of the Christian's cross, as if to get it as far away from the walks of life as possible, and hide it so completely from the *level gaze* of life's visions and incidents, that its very existence might be forgotten. They build pulpits to elevate the preacher, as if to honor his word then leave the work of prayer, praise, benedictions, and the practical applications of truth, farther above their *life's level practice* than is the preacher's elevated stand above the church pews. They introduce powerful organs to tune the praises of God, whose springs of tone are oftentimes touched with fingers foul with deeds at which the face would blush to meet the record as graven on the clean-cut tablets of truth, while the heart is jilting in jollity of worldliness, and the audience is sprinkled with multitudes of the empty and defiled "temples of God," tuneless, soulless, and perchance as hardened to the touches and sensibilities of Christian sympathy, as the fire-hardened clay in the walls of their gaudy sanctuary.

The records of evangelism number their converts by the count of their spired churches and the roll of pew holders, while emblazoned on the inscribed and deeply carved lists are the *saved*; on monuments of marble

and pillars of granite polished like unto glass, are the names of "tabernacles" that were defiled with sin, as if the admonitions, "Know ye not that your bodies are the temples of the living God? If any man defile the temple of God, him shall God destroy," had never been introduced to their ears, and much less been felt by their stupid souls, though their Bible guide lies upon their pew seats!

The *Record* of the Word of God filed and bound up with the filthy history of worldly sinners, canonized as saints, draped in Russian calf or morocco, and edges gilt with gold and glittering clasps, is displayed in pews and on the pulpit's velveted desk, as if its admonitions were revered and regarded as the rule of life; while from its motley mixed record of Revealed truth of God, Egyptian Magic, hyperbolic, allegory and the history of sinful men's lives, falsely labeled: "After God's own heart." The acts of proud and ambitious Kings; of silly Sycophants; False Prophets; Revelers in sensuality and sin. Professed religionists yet claim Bible authority, in its entirety, as God's plenarily inspired word, to justify themselves by the commandments of Moses' God, in Wars; in retaliations, in living in the full indulgence of fleshly lusts by desires under the "permissions" not "commandments" of Paul; in deceptions by the example of Jacob in his naughty trickery to obtain from his father Esau's blessings, in justification by faith without works because of Paul's denial of the necessity of the works of Jewish law—the ceremonies of a dispensation imperfect, and to be done away when that which is perfect is come in the Christian dispensation.

In fine, while professing to confide in the utility of Jacob's Ladder, reaching from earth to Heaven, representing the different dispensations of God's work with men, namely: the Noachian, the Mosaic, the first Christian and the second Christian, being the means by which humanity may climb, in development from the gross, disorderly earthly condition, upward to the orders of the New Earth and New Heavens. Mankind disregard God's order of progress, which has testimony and laws adapted to each stage of

progress, and mix up the testimonies and laws of the dispensations, and from this baby-lonish mixture, take rules of life to suit their carnal desires of the present era. Were men thus to misapply the laws of temperature governing the season, to agriculture, the laws governing affinity or dissolution of particles in chemical processes, the laws governing inertia and motion in mechanics; the laws of therapeutics and hygiene in the healing art; the world would be in chaotic confusion of desolation.

True religion with *the mask torn off*, consists not in the mere professions and adoptions of creeds of faith; not in the attendance at churches; not in the enrollment of names on the Church Record; neither in the dead professions of faith in Jesus' mission; nor yet upon the emblazoned epitaph of *Christian* on the marble tomb stone or polished granite monument, but in living a life free from transgression of the laws of God for the health and salvation of body and soul; and in dealing honestly, justly, and in love to all mankind; in rising above the mere life and love of self, and living for the bliss of humanity and the glory of God.

GRAPES OF THORNS.

BY ALICE CAREY.

We must not hope to be mowers
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears

It is not just as we take it—
This mystical world of ours;
Life's field will yield, as we make it,
A harvest of thorns or flowers!

THE CHRISTIAN LIFE.—If I believe in the name of Jesus Christ I must acknowledge His precepts as my rule of life; I must be pure in spirit; I must be pure in heart; I must be meek and forgiving; I must be temperate and self-denying. A different society must be lived in; new habits formed; old habits abandoned. There is one proof that must be evident in every man who has a Christian hope in him, namely, that the flesh is subdued to the spirit. It is a sure mark of a Christian that he walks not after the flesh.

Editorial.

THE STANDARD WE RAISE.

We hold, that with the baptism of Jesus by the HOLY SPIRIT after his baptism by John with water, we had and have in this Jesus Christ the pattern of a life, superior in all features, to any life that preceded him; and a life that has at no time since been excelled. By this baptism of Jesus by the HOLY SPIRIT He became THE CHRIST—became a convert from Judaism to Christianity—the first Christian.

We hold, that as Christians—followers after this Jesus Christ—we must copy, and embrace in our lives the essential features of the Christ. It is not the *profession* that makes us Christians; but the actual *possession of those powerful principles*, which having first worked so successfully to the salvation of Jesus Christ, and for his RESURRECTION in His earthly life to a standard of life far beyond the Adamic or earthy, animal, reproductive plane, will save us as well, and elevate us as highly, if we *will to be* His true disciples.

We hold, that as Christians, we profess to follow Christ in life; and that as true followers we cannot walk nor act in life other than did Jesus Christ, our perfect exemplar.

Tried and tempted in all points that we know trials and temptations, He survived these with an experience that should be ours.

He was a natural man; tempted as natural men are, to good and to bad; and to all temptations, were they good or bad, he yet maintained and pre-

sented the higher, more spiritual, the better life. Just as other natural men are tempted, so was Jesus. Tempted by marriage, tempted by desired posterity; by wealth; by the ambitions of the warrior and the applause of the world.

Amid all temptations worldward, He maintained a sturdy self-denial; and by this denial to self, and consecration to the superior life, he has laid down for our admonition, the essential features of the Christian church, than which, can no other man lay: VIRGIN CELIBACY; PEACE; BROTHERLY EQUALITY, and UNWORLDLINESS OF LIFE. These are the prevailing features of Christianity which we rear upon our standard before a gazing world; and we ask the sober and thoughtful, *Are not these Christian principles? Did not the Master first raise this standard? Did not the Christ thus walk in life?* Then declare we to all professedly Christian people: THE FAITHFUL SERVANT CANNOT FOLLOW WHERE THE MASTER DID NOT, DOES NOT LEAD. ☆

NOTES.

OUR NEW VOLUME — NO. 10.

MEN AND BRETHREN — GREETING: The leading, presiding bishopric of our faith, calls on us for the continuance of THE SHAKER MANIFESTO. For this reason, we greet our patrons kindly, hopefully, ardently, with this beginning of a new volume. It certainly is from a labor of love — not for the expectation of any earthly rewards that we thus renew our exertions. When we started THE SHAKER ten years ago — of which the MANIFESTO is an honored successor — we hoped to

be able to publish five volumes, and so expressed ourselves. If the people, through the powers that may be, decide to discontinue issues after the present volume is completed, we will have no cause to complain, but to rejoice in the more than expected success of the past, and in the laying down of an honorable, but heavy burden. But brethren, if we *have the gospel of Christ*, and its good at heart, let us preach it to the ends of the earth; let us live it, and love to circulate it unselfishly for the good of other souls. It has paid; it still pays; not in money, but in treasures that will not take wings and depart; and so long as the cost of THE MANIFESTO is far less than the cost of the indulgences of unspiritual habits, let us make it a solemn question between ourselves and God which shall first be discontinued — the habits or THE MANIFESTO!

—
A HAPPY NEW YEAR!

Now, and all through the year, does this department wish and urge upon all A HAPPY NEW YEAR! to the old and young, readers of THE MANIFESTO and the many millions who do not read it, but may hear that it urges a *happy*, HAPPIEST YEAR during 1880, by the endeavors of each and all to live better than ever before; do more good than heretofore; take upon self more cross to the denial of the wrong, and for the encouragement of virtue and exceeding righteousness. We ask your company in walking the narrow, Christ path — the path of present justification and happiness, and the fruition of all future happiness, enduring without end.

“AMONG THE SHAKERS.”

We begin in this number, the first of three papers, which originally appeared in the *Am. Socialist* — a paper for which we have had good reasons to have great respect — and which, with what minor faults or mistakes which may occur in statements, are written with the best, most friendly intentions. “*Among the Shakers*” will prove interesting within and without the pale of the societies; and there is contained, along the smooth running sentences, certain expressions which carry great force of truth with them. There are some who will need just this kind of narrative to attract them to a fuller investigation of the subjects which these papers are intended to embrace. Perhaps we Shakers can learn some news therein, or something by which we can profit — who knows?

—
APOLOGETIC.

Some of the “Correspondence” of Elder Evans was crowded out of Dec. No. — correspondence to which we made reference. We have inserted in this number some more of the valuable information ever coming from his pen to honest inquirers. We also promised the “Contents” of Elder H. L. Eads’ book — “SHAKER THEOLOGY” — but which was carelessly omitted. We hope all interested in the book will give the subjects treated a careful perusal — then send for the great book — “SHAKER THEOLOGY.”

—
1880.

Now, let us make the prophecies come true if we can — prophecies that culminate in this year to the unfolding of all the people; that is in the

engagement of the most gigantic display of spiritual truth. Very many prophecies of the olden days, among us, culminate during this year. Exceeding spiritual influences were predicted before the year's close, either among the Shakers as a people; outside of our order, or both inside and outside. May the predictions prove true, even to the arousal of a universal revival of the most effective, religious fervor. We do not want the bubbling, trivial excitements of the churches, which only quicken the heart for the time to things above earthly vanities, and finally end by stirring the baser elements of humanity—the animal, reproductive, etc.—end in courtships, marriages or something worse. But we want something that will change the whole heart, so that “a new creature” will be the regeneration; a soul convicted and converted from “old heavens and earth” to new life, wherein old things will be done away and all life will be new, and all of God; a new life that not only bears no resemblance to the old life, but that the latter is made by comparison, to appear beneath the exalted dignity of the converted soul. We have seen the power of God manifested in Methodist revivals, to the discarding then and there of artificial adornments and worldly paraphernalia; and had there been a continuance of such revival, with an increase, the worldly, fleshly lives would have been cast out with the gew-gaws. But will the predictions be consummated? Are we ready? Do we want the overturning of our little, vain worlds, upside down? And yet if we pray: “Thy kingdom come on earth,” we know that there

must occur the most radical conversions, the most diametrically oppositeness of our inclinations if we do God's will—do, act, live as we think they do in heaven. Let the religious wave come; let us welcome it; lave in it, live in it, die in it unto all that is not of Christ, and that will be losing our carnal, selfish lives to find Christ life.

“Come Lord, come quickly.”

BROTHER OPENHEART.

Thank God for Brother Openheart—we would not be personal—but THE SHAKER MANIFESTO would express, if possible, for such a brother, its inexpressible gratitude. Some of our religious exchanges are severely criticising the conduct of one, Brother Closefist—he who loves the Church and the Church paper, only to the extent that he can make more money out of them than they cost him. Oh, how glad THE MANIFESTO is that it has no Brother Closefist. We feel sorry for other papers. We would present to them the opinions and conduct of our Brother Openheart. Once he was a man of the world; ambitious for wealth and worldly enjoyments. Once he loved what are too commonly considered the “respectable vices” of human life. Once upon a time of life he was first cousin, at least, to Brother Closefist. But he experienced a genuine conviction and conversion. He forsook the world, he changed the current of his ambitions; he discarded the vices—the nasty, unspiritual habits of the world's man. He became a new creature—a Shaker—was intrusted, is intrusted with funds consecrated “to charitable and religious purposes,” and is just as ambitious to help THE MANIFESTO as Brother Closefist is to help himself. We rejoice in our relations to Brother Openheart, and hold him up as a model brother, for all who would love the Lord better than they do themselves. We have no closefist brethren—if any incline that way, they are just so far “out of union;” “off from gospel ground;” worldlings, unworthy of trusts, and shames to their Christian, Shaker calling. May the good Lord

prevent such inclinations, and bless all Brothers Closefist with a gospel conversion to consecration — Brothers Openheart are sufficiently blest already. We are ready, now, Brothers Openheart for your subscriptions.

SHAKER STATION, Conn., }
November 14, 1879. }

BELOVED EDITOR MANIFESTO:

The interest we feel in the publication of THE SHAKER MANIFESTO, and the pleasure we take in perusing its contents, induces us to freely contribute our "mite" as a help to its support and continuance.

Truly it brings food to our hungry souls. We would not be content to do without it, so richly are its pages stored with good gospel testimony and useful information.

ENCLOSED YOU WILL FIND A CHECK FOR TWENTY DOLLARS—A PRESENT FROM THE SISTERHOOD OF THE NORTH FAMILY, accompanied by our love and blessing.

M. P.

[Words are poor things to use in giving expression to our gratitude in a case like this! ED.]

OUR PITIABLE AND PLEASANT FLIGHT.

Ours is an interesting mail. Sometimes censorious, oftener filled with praise and congratulations. That it is not pleasant to be the editor of a radically truth-dispensing paper, first read the annexed, sent us on a postal card:

GREENSBURG, Decatur County, Ind., }
November 13, 1879. }

EDITOR SHAKER MANIFESTO:

"Peace be unto you."

Dear Brother—To those who love your teachings I must honestly confess I cannot understand how you *dare* at this Christian Age of the world, to assert that you do not worship Jesus. I noticed this in your pamphlet called "Plain Talks," and I am wonderfully surprised that a man calling himself a Christian, should place his sentiment in the public print. I suppose you think He had a natural father, and therefore a *bastard*; and therefore unworthy of your worship. Do you know when you make this assertion, and, of course, deny His divinity, you deny

the plain teachings of God's Holy Word, and plunge the soldier's spear to the heart of the Holy Blessed Jesus? who suffered the death of the natural and spiritual cross, thereby subduing the hosts of hell, to make it possible for you and I to be saved. I do from my heart pity *your* state of soul. But the kind, loving Jesus still prays, "Father forgive him, for he knows not what he is doing." Oh, may the Lord open your eyes, and like Judas say, "I have betrayed innocent blood."

EDWARD U. BLAKE.

That it is agreeable to be the editor of THE SHAKER MANIFESTO, read the following from an appreciative, but not familiarly known friend:

OYSTER CREEK, Brazoria Co., Texas, }
November 13, 1879. }

FRIEND G. A. LOMAS:

I have received "*Types of Christ*," "*Plain Talks*," and sample MANIFESTO, and have just finished reading them. I find much good. You Shakers seem to understand pretty well what Jesus meant, when He said, "Ye cannot serve God and Mammon." How much sweeter to live the higher life! Self abnegation is the price of spiritual joys. Swedenborg was very clear on spiritual truth, he had developed to a high plane. You argue for abstinence from the lower pleasures. I query whether abstinence is more self-denying, or better, than temperance, while in this state of existence, the soul is dependent on the body, and is not the temperate enjoyment of its pleasures conducive to our highest development? If not, is it not better to afflict our bodily life, in all ways, that we may reap the spiritual compensation, as do the Gymnosophists and Brahminical devotees? It seems to me that you are extremely zealous to follow the particular ways of Jesus. Of course, the heart life, the motives of Jesus, we cannot be too punctilious about, but the outward life seems of small importance. Again, if you would exactly follow His example, ought you not to be poor, homeless, wanderers as was He? The liberal views you take of all religions in "*Plain Talks*," strikes a kindred chord in my heart. Oh, that people would learn that all religions have a common ori-

gin and spirit. I believe the sacred books of the East are of high merit. Let us learn to appreciate the value of such lives as Lao-tse, Confucius, Mencius, Zoroaster, Sakya-Monni, as well as those of the Hebrew and Christian fathers.

Yours in the sincere desire for truth,
F. C. PATTEN.

Our friend Patten feels the burden which the full cross of self-denial would impose. It is while seeking and finding "*the heart life of Jesus Christ*," that we are led by His example, and by the same of those who "*followed hard after Christ*," to total abstinence from sexual indulgences in the reproductive sphere; *being resurrected above it, how can we afford to stoop and dabble in it?* As literal followers of Jesus, we should do just as suggested by friend Patten; but being believers in and enjoyers of the *second appearing and dispensation of Christ*, we are gathered into a MOTHER'S HOME—organized Christian societies, composed of virginal brethren and sisters, who have left the flesh and its relations to those who as yet are unable to become as was Christ—a eunuch for the Kingdom's sake. We believe in the whole sacrifice. "The power of the devil ought to be *curtailed!*" cried an earnest exhorter. "*Yes, YES, blessed Lord*," cried a woman who felt the power of the Spirit, "*cut it smack smooth off!!*"

SELFISHNESS ON TRIAL.

If there is one thing more repulsive than another, to a mind purified by the love of God, it is the spirit of selfishness—the spirit which seeks its own private ends regardless of the rights and feelings of others. Nothing too bad can be said of it, for when entirely stripped of all disguises there is nothing left of it but "pure cussedness," as one might say. Not a redeeming quality can be found in it. In a word, selfishness is the spirit of the devil, whose greediness acknowledges no right but the right to devour. Although there are all shades of selfishness found in unregenerate man, from the subtle and refined to the gross and brutal, yet the root is identical wherever discovered. The spirit of selfishness is so entirely incompati-

ble with God's generous purposes concerning humanity, that it is constantly seeking, by all manner of plausible subterfuges, to hide its hideous deformity from the light of advancing civilization. Yet no reflective mind can fail to see that this venomous foe to human redemption is coming to judgment as never before. It would almost seem that the invisible powers of good are combining for its overthrow, by exposing it to the light of day in high places.

Men are quite too apt to justify a little selfishness in themselves, on the ground that everybody else is selfish. But that won't do. Selfishness is a sin, and no amount of philosophy can change it into a virtue. When selfish deeds are seen in others they invariably look hateful and mean, so that no man with a grain of generosity in his heart can approve of them, whether committed on a petty or on a gigantic scale. Selfishness may be tolerated, but it cannot be justified. Mean, selfish deeds are often pardoned on the ground of ignorance, moral weakness, or cowardice; but the light of civilization is dispelling ignorance, just as the light of the gospel of Christ is dispelling all excuse for sin.

We repeat, that selfishness is on trial; and for what? For all the crimes and vices of which man has been guilty since his seduction by the old serpent whom God pronounced "more subtle than any beast of the field." The result of this trial, however, is not doubtful. Selfishness has the unanimous, unqualified condemnation of heaven and earth, and can have no defender except in Satan and his angels. There is every indication that the principality of selfishness is fleeing before the evangels of Faith and Science, whose discoveries are revealing the fact that God has "made of one blood all nations of men to dwell on all the face of the earth;" and equally certain is it, that these twin forces, which are doing the will of heaven, will yet prove that all men have a common interest in hating iniquity and in loving righteousness; a common interest in supporting Christ as the rightful owner of all men, and as the sovereign of this world; a common interest in helping each his neighbor to know God and to do His will on earth.

as it is done in heaven; a common interest in regarding selfishness as the bane of all true happiness and a barbarism not to be tolerated among civilized beings.

GEO. CRAGIN, in *Am. Socialist*.

LET JESUS' RELIGION COME TO THE FRONT.

We have often presented the thought, that were the religion of Jesus Christ presented in our popular, professionally Christian churches to-day, as taught and lived by Jesus and the early primitive Christians, people would stare at it as something new; and after their curiosity was satisfied, they would stone or crucify in some manner, those who should insist authoritatively upon their living like Jesus and His disciples. So long as nearly all denominations permit worldly practices and fleshly indulgences and relationships, there can be but little difference between them; but no sooner are these dispensed with, as Jesus and His disciples did with them: and souls asked, urged, demanded to observe the self-denial of Jesus, and to copy his exceedingly moral and spiritual life—to be “*lifted up*” above the life of the world as He was—not till then do we observe “a coming out from among them, to touch not, taste not, handle not, but to be separate from the world.” We copy some of the thoughtful remarks of our co-worker and admirer—*The Harbinger of Light, Melbourne, Australia*—and ask reflection upon that portion of the theme that demands a superior life—a life like unto Christ's—from those who profess that their peculiar denomination teaches a superior Christianity:

* * * There is a widespread opinion among the Free-thinking community, that the divergence between the teachings of Paul and Jesus is due to the diversity of doctrine and consequent disunion and discord among the so-called Christian churches of the day. In this we join issue. Doctrine, dogma and forms of religion, have been the greatest impediments to true religious progress in times past, and it is only of late the religion of Jesus has had an opportunity to come to the front and be considered on its merits unobscured by the creedal curtains hung about it by those whose true office is to make it manifest to the world.

One of the leading Presbyterian ministers in this city has set a noble example by his advocacy of the spirit of Christ's teachings, irrespective of the form, and in his recent lecture, “*Present Troubles in the Church,*” indicates practical Christianity as the solution of them.

It is still the ambition of not only the churches, but of individuals to bring others to the same form of belief as theirs and to congratulate themselves at any instance of success; but what ground have they for jubilation? Is there any thing gained to the individual or to humanity, by the transition from Episcopalianism to Wesleyanism, from Baptist to Independent, or from any of the orthodox churches to Spiritualism? The simple alteration of belief is without virtue unless it brings with it an elevation of the moral or spiritual character of the individual, and this brings to us the thought that by the sensational and phenomenal, numbers are being urged into the ranks of Spiritualism who are unprepared to appreciate and act upon its principles. There is no gain to the cause, quality is of more importance than quantity. *Better that our numbers should be few, and those few showing by their lives the influence of their faith, than many whose social, moral and religious natures exhibit no advancement from their change of faith.* The mission of Spiritualism is to the “*Gentiles,*” so to speak, that is to the world without its ranks, it works from within outwards, both in the individual and the body, and by presenting ethics analogous to those of Christ, it does more for real Christianity than its professed teachers.

The diffusion of “*Spiritual Truths*” is not comprehended in the demonstration of phenomena, and the evidences of spirit intercourse with mortals, but in the dissemination of the broad gospel of Spiritualism, which comprehends all that tends to harmony and progress in the individual or the mass. Its greatest work is the emancipation of men's minds from binding creeds and dogmas. Toleration and freedom of thought are two of its prominent standards, and although some of its workers are Iconoclastic in their work, the majority are builders, who erect their altars besides those now ex-

isting and invite comparison. They do not fear the light of reason shining too brightly on their system, and will give space in their journals and place on their platforms for all honest opponents; will the churches do this? Had they the confidence in their tenets that Spiritualists have, they need not fear the combat. Truth cannot be destroyed, and if they have it the attrition with error will make it shine out all the brighter.

STARTLING TRUTHS.

Words of Faith, a lovely little paper, published monthly in Philadelphia, is doing a grand work by insisting that professors and followers of Christ ought to live sinless, as did Christ. As a specimen of its teachings, and which teaching ought to awaken the Christian professor to his or her proper senses, we quote the following:

If man who is a sincere Christian, and who believes that God has washed away his sins, sings these lines:

"I am all unrighteousness,
False and full of sin I am,"

does he not thereby call in question the purifying work of the Spirit in his heart, and rank himself with the vilest of sinners?

If the confessions which we hear from many Christians are true, if they are as great sinners as they say they are, if they are really guilty of the wickedness which they say they are guilty of, they ought neither to profess the Christian name nor make any pretensions to religion.

Sin and holiness are directly contrary to each other. There is no blending of the two things, no agreement between the two states. If a man is sinning daily, he is not a holy man; if a man is holy he is not daily sinning.

The piety, devotion and usefulness of the church are injured by their untruthful confessions of sin. They are imperceptibly and unconsciously led to think less of the work of Christ than they ought to do; they give encouragement to world-loving professors to think less of the evil of sin, by making the impression that religion consists in a great degree in daily confession of depravity and villainess; and they also encourage some of little or no piety to join the church.

ANOTHER STORY OF THE SHAKERS.

Elsewhere may be found letters passing between E. McCormick and Elder Evans. It now appears that the information, which Editor McCormick has variously been seeking concerning the Shakers, was for the purpose of weaving the same into a story to appear in the *Christian Union*. We hoped it would not be ridiculous in its features, but rather "Speak of us as we are, nothing extenuating nor setting down aught in malice." We find it too silly for such a noble paper as *The Christian Union*.

Correspondence.

NEW YORK, Nov. 6, 1879.

FREDERICK W. EVANS, Mt. Lebanon, N.Y.:

Dear Sir—There are one or two points respecting the doctrines and practices of the Shakers on which I should like to have more specific information than I can obtain from any of the books on the subject, at my command. I take the liberty to communicate these as follows, with the hope that you may find leisure and inclination to answer them. My object is to avoid misstatement of fact in an article which I have in preparation:

1. Do the Shakers hold the doctrine of Christ's expiatory sacrifice as the basis of an atonement. And if not, what are their views on the subject?

2. Do they observe CHRISTMAS as the birthday of our Lord?

3. What do they teach the children under their care, as to the person and work of Jesus Christ?

You will accept, I trust, the fact of my connection with the *Christian Union*, of which I am managing editor, as a guarantee of my good faith in making these inquiries, and believe me yours

Very truly,

ELIOT MCCORMICK.

REPLY:

MT. LEBANON, Nov. 15, '79.

ELIOT MCCORMICK:

Esteemed Friend—Your letter of inquiry, of the 6th inst. is at hand. Thank you for the desire you express to come at the facts

in any statement you may make respecting the faith and principles of Shakerism.

In most of the standard works in public libraries, the information to be obtained is unreliable. Not yet is the Shaker Order fairly represented in the great republic of letters, as are the Methodist, Baptist and other popular sects. "In the *just* by and by," Shakers will be known as they really are, whether for better or worse. Now to your questions:

1. "Do the Shakers hold the doctrine of Christ's expiatory sacrifice as the basis of the atonement? And if not, what are their views?" Questions well put.

We do not so hold; do not think Jesus was born the Christ; do not attach any merit to the Jews for killing Jesus, nor believe any benefit accrued to mankind from their causing him to be murdered or sacrificed under Roman Laws.

We hold that God is Spirit, Father and Mother, the primary Paternal and Maternal creative powers of this and all worlds that revolve in the immensity of space. The advent of a Christ Spirit, or Angel such as descended upon Jesus, after John had baptized him with water, begins to resurrect souls from the process of reproduction. It did so resurrect Jesus, enabling him to say and speak advisedly, "I am the resurrection." "I am the way, the truth and the life." "He who seeketh to save his life shall lose it. But whoso will lose his life, shall find it unto life eternal." Referring to the generative life and to the Christ life.

This is the substance of the whole matter. Jesus, instead of being one of three Gods, was simply the first generative man who became a Shaker. All Christians are Shakers. "Other sheep have I, who are not of this fold." Other nations of the earth, beside the Jews, have had their Jesuses, or Saviours who were baptized by the Christ Spirit, causing them to die to physical propagation, and to live to God and Christ in the Spirit—Shaker lives. Hence, in India, Egypt, Ceylon, China, Peru and Mexico, Orders of people arose, who held goods in common, would neither marry, nor fight, nor swear, nor "use the things of this world as abusing them." They lived upon fruits

cereals and vegetables; would not kill any thing. And for aught we know, the same principles apply to other globes than earth.

These were a kind of first fruits of the final harvest of the world—local millennials, foreshadowing the Great millennial we are now approaching wherein "the knowledge of the Lord shall cover the earth as the waters cover the sea." The increasing intercommunication between nations in commerce, politics and education, is the prelude to a universal government, when "the kingdoms of this world will become the kingdoms of our Lord and of His Christ."

2. "Do they observe CHRISTMAS as the birthday of our Lord?" (Meaning Jesus.)

We have no more objection to observing his birthday* than to observing the birthday of Buddah, Zoroaster, Washington or George Fox.

3. "What do they teach the children under their care as to the person and work of Jesus Christ?"

We teach them to preserve their native innocence, as Jesus did, who kept the Jewish law forbidding the sin of Onan, as a deadly, destructive, social vice, that was accounted so heinous as to deserve physical death. Then we teach them that having refrained from sinning against their own bodies, they should pray earnestly, agonize, "to enter in at the straight gate" of a Christ's baptism. Having received this, they are to walk in newness of life on the earth, but not of the earth—to be not of the world as respects generation, property and war, even as Jesus and His apostles were not of the world. In short, we wish them to be as one said: "As Jesus was, so are we in this world."

Thus, dear friend, have I endeavored to reply to your candid questions, according to the grace of God I have attained unto.

Respectfully,

F. W. EVANS.

* The answer which the Elder here gives will, we fear, mislead many, however unintentional on his part. We do not look upon Jesus as a mere reformer, as were those here named; but as a Christ very superior in His anointing to any preceding Him; and we have yet to learn of any

superior successor. We observe Christmas, by keeping the day as free from secular duties or amusements as we do Sunday; holding meetings sacred to the remembrance of the first Christian Shaker, as was Jesus; and in these meetings, singing hymns and songs in special reference to Christ.—Ed.]

Society Record.

TRANSLATED.

At Union Village, Ohio, November 8, 1879,
CHARLOTTE PARKHURST, aged 68 years.

At Pleasant Hill, Ky., November 28, 1879,
THOMAS HIGGINS, aged 63 years.

RECEIVED.

From B. B. Dunlavy, \$142.80.
From Martha Pease, in behalf, \$20.
From Isaac Anstatt, \$18.
From Omar Pease, \$18.
From N. A. Briggs, \$24.
From Geo. W. Ingalls, \$39.
From A. Wells Williams, \$16.80.

The Children's Grotto.

COULDN'T STOP.—This is the way a great many get into difficulty—"they get a-going and they can't stop." The boy who tells lies began at first to stretch the truth a little—to tell a large story—till he came out a full grown liar.

Two boys began by battering each other, till they got a-going and couldn't stop. They separated with black eyes and bloody noses!

Did you hear about the young man stealing from his master's drawer? He came from the country a promising boy. But the rest of the clerks went to the theater and smoked, and he thought he must do so too. He began thinking he would try it once or twice. He got a-going and could not resist the temptation when he knew there was money in the drawer. He got a-going—he will stop in prison.

Some young men were, some years ago, in the habit of meeting together in a room at the public house, to "enjoy themselves"—to drink and smoke. One of them, as he was going there one evening, began to think

there might be danger in the way. He stopped and considered a moment, and then said to himself, "Right about face!" He dropped his cigar, went back to his room and was never seen at the public house again. Six of the young men followed his example. The rest got a-going, and could not stop till they landed most of them in drunkard's graves. Beware, boys, of the first cigar or chew of tobacco. Be sure, before you start, that you are in the right way, for when you are going down hill it is hard to stop!

A LIE STICKS.—A little newsboy, to sell his paper, told a lie. The matter came up in Sabbath-school.

"Would you tell a lie for a penny?" asked a teacher of one of her boys.

"No, ma'am," answered Dick, very decidedly.

"For sixpence?"

"No, ma'am."

"For a shilling?"

"No, ma'am."

"For a thousand?"

Dick was staggered. A thousand shillings looked big! Oh, would it not buy lots of things! While he was thinking, another boy called out, "No, ma'am," behind him.

"Why not?" asked the teacher.

"Because, when the thousand shillings are all gone, and all the things they've got with them are gone, too, the lie is there all the same," answered the boy.

It is so. A lie sticks. Every thing else may be gone, but that is left; and you will have to carry it with you, whether you will or not. A hard, heavy load it is! *Selected.*

WHO WAS THE BAD BOY.—Little Annie was prettily dressed, and standing in front of the house, waiting for her mother to go to ride.

A tidy boy, dressed in coarse clothes, was passing, when the little girl said:

"Come here, boy, and shake hands with me. I dot a boy dus like you, named Bobby."

The boy laughed, shook hands with her, and said: "I've got a little girl just like you, only she hasn't got any little cloak with pussy fur on it."

Here a lady came out of the door, and said :

"Annie you must not talk with bad boys on the street. I hope you haven't taken any thing from her? Go away, and never stop here again, boy!"

That evening the lady was called down to speak to a boy in the hall. He was very neatly dressed, and stood with his cap in his hand. It was the enemy of the morning.

"I came to tell you that I was not a bad boy," he said: "I go to Sunday-school, and help my mother all I can. I never tell lies, nor quarrel, nor say bad words, and I don't like a lady to call me names, and ask me if I've stolen her little girl's clothes from her."

"I'm very glad you are so good," said the lady, laughing at the boy's earnestness. "Here is a quarter of a dollar for you."

"I don't want that," said the boy, holding his hand very high. "My father works in a foundry, and has lots of money. You've got a bigger boy than me, haven't you?"

"Yes, why?"

"Does he know the Commandments?"

"I'm afraid not very well."

"Can he say the Sermon on the Mount, and the twenty-third psalm, and the Golden Rule?"

"I am very much afraid he cannot," said the lady, laughing at the boy's bravery.

"Does he not ride his pony on Sunday, instead of going to church?"

"I am afraid he does; but he ought not," said the lady, blushing a little.

"Mother don't know I came here," said the bright little rogue; "but I thought I would just come around and see what kind of folks you were; and I guess mother would rather your boy would not come around our doors, because she don't want little Mamie to talk to bad boys in the street. Good evening!" and the boy was gone.

THE EARLY START.—A person converted in youth is like the sun rising on a summer's morning, to shine through the long bright day. But one converted late in life is but as the evening star, not appearing till the day is closing, and then but a little while.

The most matured, and useful and happy Christians are, for the most part, those who early come to the Saviour.—*James.*

TO-DAY.—What is the happiest period of human life? I am sure there is only one answer. It is now. If I am doing my duty, to-day is the best day I ever had. Yesterday had a happiness of its own, and up to this morning it was the best day of all. I would not, however, live it over again. I string it, as a new bead, on the chaplet of praise, and turn to the better work and the higher thoughts of the present time. Of all the many days of life, give me to-day. This should be our feeling always, from the cradle to the hour when we are called to come up higher. Childhood is best for children, manhood is best for man, and old age for the silver-haired. We will all join in a chorus of common thanksgiving to God, and when asked "Which is the happiest period?" will say, childhood, manhood, and old age alike, "Oh, Father, it is now!"—*Brethren's Advocate.*

DON'T DAWDLE.—The word "dawdle" means to "waste time," to "trifle." When a boy does a thing in a "poky," lazy way, he "dawdles" over it.

It is a bad thing to fall in a dawdling habit. It helps to make a boy unmanly and a girl unwomanly. The dawdler's life is apt to be a failure. He does little for himself or for others. "In books, or work, or healthful play" he doesn't amount to much.

Don't dawdle. Do things with a will and do them well. You must not splutter or be "fussy" over your work. The fussy fellow can waste time in his haste as well as the dawdler in his slow trifling. Have a quick eye and a ready hand and patient heart, always.

If you have an hour in which to do a half hour's task, do it in that half hour. Get through on time; then play with* briskness and sparkling enjoyment. Do your errands promptly. Brush your hair with a lively hand. Sweep your room with decision in every motion of the broom.

Take one "degree" in a useful line of "D. D.'s"—Don't Dawdle.—*S. S. Advocate.*

Home Topics.

Stair carpets should always have a slip of paper put under them, at and over the edge of every stair, which is the part which they wear first in order to lessen the friction of the carpet against the boards beneath. The strips should be within an inch or two as long as the carpet is wide, and about four or five inches in breadth. A piece of old carpet answers better than paper if you have it.

RED FLANNEL UNDERWEAR.—Winter or summer, nothing better can be worn next the skin than a loose, red woolen, flannel shirt; red, for white flannel fulls up, mats together, and becomes tight, heavy, and impervious; woolen, not cotton, because that merely absorbs the moisture from the surface, while (woolen) flannel conveys it from the skin, and deposits it in drops on the outside of the shirt, where it is soon dried without injury to the body.

DR. J. H. HANAFORD says, in the *Golden Rule*, that in order to make the most of the little nutriment contained in potatoes they ought to be steamed or baked. The latter is best, and soaking in cold water for half an hour before putting in the oven is an advantage. In neither case should the skin be removed before cooking, or eating afterward.

BED-BUGS.—A sufferer from bed-bugs writes as follows: "After fighting them eight years I learned, from a girl that had served as a chambermaid in a large boarding house, that bugs can be exterminated for all time. I immediately followed her direction, which was to take grease that had cooked out of salt pork, melt it and keep it melted (the vessel can be kept on a pan of coals), and put it with the feather end of a quill into every place where I could find a bug. It is necessary to see that the bed-cords or slate are entirely free from the pests. It is more than thirty years since a bug has been seen in my house."

MODERN IMITATIONS.—Russia leather is made in Connecticut; Bordeaux wine is manufactured in California; Italian marble

is dug in Kentucky; French lace is woven in New York; Marseilles linen is produced in Massachusetts; English cassimere is made in New Hampshire; Parian art-work comes from a shop in Boston; Spanish mackerel are caught on the New Jersey coast; and Havana cigars are rolled by the million in Chicago.

INDIAN DOUGHNUTS.—A correspondent says: I send you a recipe for making Indian meal doughnuts, which are much nicer than those not initiated are aware of. A teacupful and a half of boiling milk, poured over two teacupful Indian meal; when it cools add two cupful wheat flour, one of butter, one and a half of sugar, three eggs, and a tablespoonful of nutmeg or cinnamon; if not stiff enough, add equal portions of wheat and meal; let it rise till very light; roll it about half an inch thick; cut it into diamond-shaped cakes, and boil them in hot suet.

HOME HINTS.—That boiling water will remove tea-stains and many fruit-stains; pour the water through the stain and thus prevent it from spreading over the fabric. That ripe tomatoes will remove ink and other stains, from white cloth; also from the hands. That a teaspoonful of turpentine boiled with white clothes will aid the whitening process. That boiled starch is much improved by the addition of a little spermacetti or a little salt, or both, or a little gum arabic dissolved. That beeswax and salt will make flat-irons as clean and smooth as glass; tie a lump of wax in a rag and keep it for that purpose; when irons are hot, rub them with the wax rag, then scour with a paper or rag sprinkled with salt. That kerosene will soften boots or shoes which have been hardened by water, and render them as pliable as when new. That kerosene will make tin tea-kettles as bright as new; saturate a woolen rag and rub with it; it will also remove stains from clean varnished furniture.—[*Montreal Star*.

In order to keep their butter over the period of low prices and the hot weather, California dairy-men seal up their products in tin cans, and sink them in the bottom of cold streams. Butter made in April comes out in October in good order and continues to keep fresh in the cold weather of winter. Forty-four-pound cans are commonly used.

FARMING AND STOCK.

THE CARE OF FARM WAGONS.—In the aggregate what an immense amount of money is annually lost by carelessness and inattention in regard to the "rolling stock" of the farm. There are the farm wagons and the cart, for instance, which look shabby enough, while the fellows on both are commencing to rot badly. They must go to the shop to be repaired, and then there is a bill of several dollars to be paid for out of the earnings on the farm; perhaps just at a time when cash is sorely needed to pay current expenses, when crops have not yet been harvested; while a couple of days lost with the wagon at the shop undergoing repairs may cause you to have a damaged hay or grain crop.

By making it a regular duty to paint all your wagons, carts and implements, each fall, or every two years, according to the service they are required to perform, you will increase the years of their usefulness, besides always having nice looking "rolling stock" and implements. One of the most fruitful causes of decayed wagon fellows or rims, is keeping the wagons in a damp place, with the wheels on the damp ground, for two or three months during winter. If you cannot have a board or plank floor for them, let the wheels stand on short boards, which will answer the same purpose.

TO DRIVE AWAY HEN LICE.—A correspondent of a foreign exchange says that the only reliable means of ridding the hen-roost and pigeon-lofts of vermin is a preparation of sulphur and carbon, technically known as sulphuret of carbon. In France it has been thoroughly tested, and we are assured that it works like a charm. It kills the insects which prey upon pigeons and fowls without injuring the birds. A bottle containing the solution will last several days, and the cost of it is small. Put two ounces of the sulphuret of carbon in a bottle open at the mouth and hang it by a string in a hen-house. At the end of eight days the bottle should be refilled. The remedy is said to be infallible. If as good as claimed to be, it should be known to every farmer and poultry raiser in the land.—*Poultry Yard.*

TO TELL A HORSE'S AGE.—After a horse is nine years old, a wrinkle comes in the eyelid, at the upper corner of the lower lid, and every year thereafter he has one well-defined wrinkle for each year of his age over nine. If, for instance, a horse has three wrinkles, he is twelve; if four, thirteen. Add the number of wrinkles to nine, and you will always get at it.

THE GARDENER'S LESSON.—Two gardeners had their early crops of peas killed by the frost. One of them was very impatient under the loss, and fretted about it very much. The other went patiently to work at once to plant a new crop. After awhile the impatient, fretting man went to his neighbor. To his surprise he found another crop of peas growing finely. He wondered how this could be.

"These are what I sowed while you were fretting," said his neighbor.

"But don't you ever fret?" he asked.

"Yes, I do; but I put it off till I have repaired the mischief that has been done."

"Why then you have no need to fret at all."

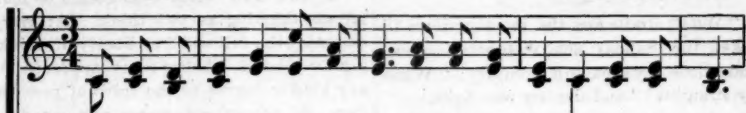
"True," said his friend, "and that's the reason I put it off."—*Presbyterian.*

VALUABLE MANIFESTO HINTS.—Shelter the stock from storms. Keep all in a growing condition; not necessarily fat, but give sufficiently of fodder and grain to keep off the "stunt." It is easier and cheaper to keep stock thriving, than to start growth and good conditions after a decline. Feed regularly. Remember we keep cows mainly to give us milk. Let their feed and warmth all tend to this end—best for the cows—best for us. Early lambs must have the shepherd's extra care; and this "extra" may be better spent in taking unusual care of the lamb's mothers than of the lambs. Let all the stock get to the sun's rays. Let fowls have dry dirt to wallow in; and dust horn cattle frequently on the backs with fine sand—it will disperse vermin and prevent hide binding. Work the horses, blanket when not moving; feed enough, but be careful about overfeeding in the winter. Remember, on stormy days, to wash, mend and oil the harnesses.

GRATITUDE.

MARTHA J. ANDERSON.

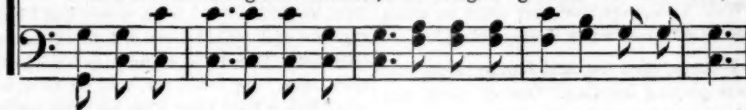
MT. LEBANON, N. Y.



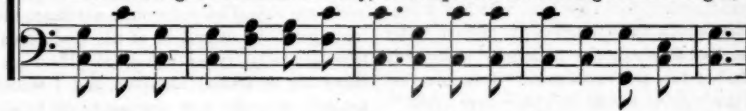
1. O Lord! my heart cannot forget, Thy tender love and watchful care,
2. How sweetly through my being thrills, A power that lifts from doubt and gloom,
3. I tread the hallowed walks of life, With faith immortal glowing clear,



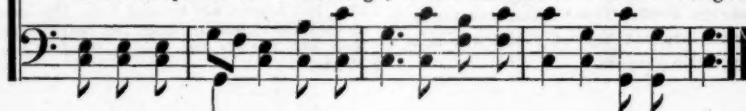
Where'er I turn, my eyes are met With fruits of answered trustful prayer;
 A Christ-like element distills, And resurrects from nature's tomb;
 It lifts the veil through all the strife, And brings a glorious fu-ture near;



As mounts the lark at early morn, To tune its joyous matin lays,
 As living germs of plant and flower, Upspringing from the darksome sod,
 Like sunset gleams across the sky, Redemption's laws lume grand and bright,



So shall my spirit upward borne, Pour forth a song of grateful praise.
 Respond to gentle dew and shower, So breathes my soul in love to God.
 Their work perfective draweth nigh, When souls shall dwell within their light.



WHAT WOULD OUR CHILDREN HAVE SAID ?

"WHAT straits are the most perilous?" asked the Sunday school superintendent, and a little boy spoke up promptly: "Whisky straits!" and the boy was right.

THE son of a coffee and spice dealer was asked at school where coffee came from, and the reply was: "Father said I musn't tell, and he'll lick me if I do."

"My little boy," said an evangelical caller in Tennessee, "have you got the gospel here?" "No, we haven't got it *here*, but they've got it awful bad down in Memphis!"

A LITTLE boy, the son of an orthodox Presbyterian in this city, recently listened attentively to some conversation in regard to Jesus having been a Jew. At last he could stand it no longer and broke out with "Well, I don't see how that could be, when God, His father, was a Presbyterian."

WILLIE, aged ten, and Jemmy, aged six, were playing together. One of them was minutely examining a fly. "I wonder how God made him?" he exclaimed. "God don't make flies as carpenters make things," observed the other boy. "God says, let there be flies, and there is flies."

THE grandma of a little four-year old had been telling her one day not to say people lied, but rather that they were mistaken. Her grandmother, to amuse her, told her a bear story, which was a tough one to believe. After she had finished, the little girl looked up into her face and exclaimed: "Grandma, that is the biggest mistaken I have ever heard."

A MINISTER in a country church in Scotland stopped in the course of his sermon one day, and thus addressed a boy who was somewhat deaf: "Are you hearing, John?" "Oh, yes, sir," was John's prompt reply; "I am hearing, but to very little purpose." A great many folks, young and old, might as well be deaf as to attend church and yet not hear the word. Those whose hearing is defective are not the only ones who hear to very little purpose.

WISDOM.

"IF ANY MAN WILL."—Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it.—*John Wesley.*

PRAY AND WATCH.—The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must watch and labor for all that we ask. Every petition to God is a rule for our life; a precept for our conduct; perpetual monition to duty. By what we require of God, we see what he requires of us.—*Jeremy Taylor.*

QUIETNESS BEFORE GOD.—"I could write down twenty cases," says a good man, "when I wished God had done otherwise then He did, and which I now see, had I had my own will would have led to extensive mischief. The life of a Christian is a life of paradoxes. He must lay hold on God, he must follow hard after Him, he must determine not to let Him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where He pleases, to be what He would have us be, and this as long as He pleases."

"IF I HAD."—"If I had another life to live and two thousand letters to write again, with God's good help, I would not hurt the feelings of the humblest of all God's creatures honestly trying to do good. He might be as big as Daniel Lambert, and I would not call him fat and unctuous; he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would count each day lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thorns, or planted some flowers on the path of human life. No man can so live without enjoying life. Dogs will snarl at him, but angels are around him. He may never have riches or fame, but better than both are friends and God."—*S. Irenaeus Prime.*

AFTER CAMP-MEETIN'.

Wal, Sarah, we've been to camp-meetin',
and seen all there was to see,
And I think you'll agree that camp-meetin'
ain't jest as it used to be.
There was preachin' and prayin' an' singin',
jest the same as when we were young;
But there all the likeness is ended, when you
say that they preached, prayed, an' sung.

And when we drove up to the gateway, tears
came till I hardly could see,
To hear the old song so familiar, "I'm glad
that salvation is free."

But jest as we was a-startin', to partake of
the heavenly grace,
A man stepped up quickly, demandin' a fee
ere we entered the place.

And though they all said that the preachin'
was the best that they ever had heard;
And though they declared that the prayin'
brought blessings with every word;
Though the singin' they said was exquisite,
the thought pierced me thro' like a sword,
That the preacher got so many praises,
there'd be none of them left for the Lord.

Then I thought perhaps I was old-fashioned,
and hadn't no right to find fault,
And the command to judge not quickly
warned me that complaints had best come
to a halt.

And jest as I was a gettin' my mind in a
spiritual frame,
A smilin' young preacher rose sayin', "We'll
proceed to sell lots—in God's name."

I thought he must say it in figure, meanin'
something concerning Lot's wife;
But no, to my utter amazement, he stood up
as big as life,
And there in God's holy altar, and then upon
God's holy day,
He proceeded to auction the lots off for what
ever the people would pay.

"The first lot's the best on the camp grounds;
hurry up with your bids, for we wish"—
Here a voice close at hand interrupted, with
"Ice cream, just ten cents a dish."
I declare my old blood boiled with anger,
and I felt, as we rose to go,
That the whip for the old money-changers
might have found some more work here
to do.

So, since we have been to camp-meetin' and
seen all there was to see,
I think you'll agree that camp-meetin' ain't
no longer for sich as we be.
Though there's preachin' and prayin' and
singin', as there was forty years ago,
There's a powerful sight less religion and
fewer conversions I know.

ATTENTION.

The Superintendent of the Census has
issued a circular setting forth the method to
be observed by farmers and planters in
giving statistics of the farm. The follow-
ing table presents the crops specifically men-
tioned in the agricultural schedule, arranged
accordingly as they fall into the calendar
year 1879 or 1880, or are to be returned for
the twelve months beginning June 1, 1879:
"Calendar Year 1879. Wheat, corn, rye,
oats, barley, buckwheat, rice, tobacco, cotton,
potatoes, peas and beans, orchards, vineyards,
small fruits, hay, clover seed, grass seed,
hops, hemp, flax, flax-seed, sugar-cane and
sorghum—acres and quantity; bees—num-
ber of hives, pounds of honey and wax.
Calendar Year 1880. Wool—number of
fleeces and pounds; maple sugar, pounds;
maple molasses, gallons. *Twelve Months
Ending May 31.* Butter, cheese and milk
sold—quantity; animals slaughtered—value;
market gardens—acres and value; forest
products and home manufactures—value."

"OH, THAT I HAD A BIGGER BOAT!"

That was a grand and heroic speech of the
Becton boatman, who was the first to launch
forth on the darkening waters of the
Thames, at the cry of hundreds of drown-
ing victims of the Princess Alice steamboat.
This good man found a copious harvest of
human lives, easily gathered in a moment
to the full of the small capacity of the boat.
And seeing how soon he had gathered all
he could accommodate, and hundreds still
struggling—and the vast majority of them
struggling in vain—with the waters, he ex-
claimed: "Oh, that I had a bigger boat! I
could save so many more!" In a higher
and nobler sense, this is the cry of all who
are earnestly laboring to save souls from
the overwhelming waters of sin and un-
belief. Oh, for more and larger opportuni-
ties for doing good! Oh, for a bigger boat
to "rescue the perishing," to rescue more
drunkards, more blasphemers, more sinners,
from the depths of woe in which they are
engulfed; for just as in proportion to the
number of boats, and ropes, and safety-
belts, and life-buoys, and other helps sent
forth, the more were saved from a watery
grave. So, in the mission work: the more
energies employed, the more souls are res-
cued for Christ.—*Hand and Heart.*

A NEW WEATHER THEORY.

The Rev. Henry Roe, F. R. A. S. (England), sends to the London *Times* a new theory of the weather. He claims to have determined by careful observations, covering nearly thirty years, that dry and wet periods succeed one another in alternate waves of nearly equal length. Not that this quality of duration is quite absolute, or that the wave of one period is exactly the same *fac simile* as that of a corresponding period at an earlier or a later time; but there is enough of regularity and uniformity about the waves to make the family likeness clearly discernible to any eye that looks for it.

These periods extend over three whole years for each, and the following simple rules will enable any one to work out the several cycles of years for himself:

1. When the number representing any given year is even and exactly divisible by three, that year is the middle one of three cold and wet summers.
2. When the number representing the year is odd and divisible by three, then that year is the middle one of a triad of dry and hot summers.

After testing by these rules the successive seasons of the past twenty-seven years, and finding fact to conform to theory, Mr. Roe predicts that 1881 will be the middle one in a triad of hot and dry summers. What relations these dry and wet periods have (if any) to the recognized cycles of sun spots, he has not made out; nor does an examination of recent seasons confirm the alleged harmony of theory with fact.

THE WAR SPIRIT.

The ease with which the war spirit is aroused in this country fills us with dismay. It says little for the reality and depth of the hold which religion has upon the life of the nation. Assuredly, boasting of our advance in civilization and Christianity little becomes us, but rather shame and confusion of face.

—*Methodist Recorder*.

CRITICAL ITEMS.

A BAPTIST clergyman, who for six months has been at work as Sunday school missionary in Pennsylvania, says: "The fact is that our churches are lamentably inefficient."

DR. HITCHCOCK insists that knowledge is a preventive of disease, showing that the insane in Massachusetts are nine-tenths uneducated paupers, and so are 50,000 of the 66,600 in asylums in England.

INDIAN WIT.—"I am glad," said the Rev. Dr. Young to the chief of the Little Otto, "that you do not drink whisky; but it grieves me that your people use so much of it." "Ah! yes," replied the chief, and he fixed an expressive eye upon the doctor, which communicated the reproof before he uttered it, "we Indians use a great deal of whisky, but we do not make it."

JESUS.

"We have heard so much preaching about His journeys and sorrows and miracles," says the *Merrimac Visitor*, "that we are apt to think of Him more as a wandering priest, who, when he was thirsty, turned water into wine, and when he was hungry made bread of stones, than a mechanic, the carpenter of a Jewish village, busy with his saw and hammer, and seldom going away from his home. As the representative of humanity, he took the condition not of the few, but of the many; and though his heart may have gone out for the rich, he had no promises to give them, while his hand was ever extended to the poor, and upon the working masses were his blessings showered continually. There is no character in history, throwing out all considerations of his divinity, that deserves so much to be studied and loved by the laboring people as that of Jesus. To them he was prophet, king and saviour; to them he was love and wisdom; to them he was light and life. He drew near to them in their humblest estate; and he drew them near to him—to his very bosom and fondest embrace. He sat at meat with them, slept in their cottages and wept over their sufferings. We can see how a rich man might be infidel to the teachings of Christ, but why any poor workingman should be is passing strange."